

SOIL OF LIBERTY

20¢

PUT OUT BY NORTH COUNTRY ANARCHISTS

AND ANARCHA-FEMINISTS

VOL. 2 NO. 1

AMAX-Corporate Criminal Comes to Minnesota

By What Hong

In the past few years, a large multinational mining corporation has been seeking to exploit copper-nickel deposits in Northern Minnesota. The past year has seen some public discussion over the adequacy of Amax's preliminary environmental information gathering and assessment and of the advisability of the state allowing Amax to proceed to sink a test shaft without a full-scale environmental impact statement. Amax (with the approval of Gov. Anderson) won out and work has begun on the mine shaft.



Amax describes itself as a diversified natural resource company. It is engaged in the mining and treatment of molybdenum,

coal, iron ore, copper, zinc and potash. Amax is big. Forbes magazine ranks it 70th among American corporations in net profits (\$148,430,000) in 1974. Its operations are spread across the U.S. and extend into over twenty other countries including Rhodesia, Namibia (South West Africa), South Africa and several other African countries. Lately it has been seeking to add Puerto Rico and the Northern Cheyenne reservation to the list.

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Cab Strike!

On December 26, 700 members of the Guild of Taxi drivers and Associated Workers struck Mpls. Yellow Cab Co., Suburban Yellow, and Blue and White Cab Co. The strike was called after a 77% rejection of management's "final" offer. This offer included:

Cuts in commissions for newly hired drivers.

No wage and minimal pension increases.

(Cab drivers currently receive approximately \$130 for a 47 and a half hour week and receive a \$60 monthly pension after 20 years and age 65.)

"Voluntary" Leasing

(Leasing is a plan where the drivers are forced to pay a set amount each day in order to take out a cab. In other cities where leasing has been tried, the drivers' income has dropped and "voluntary" leasing soon became mandatory.)

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a perspective on violence

By Margaret Hastings

The following opinions are not necessarily shared by all anarchists and anarcha-feminists. It is an expression of how I feel, as a pacifist, and my reasons for such feelings.

Discussing out hopes and visions for a free society is one of the more pleasant aspects of political involvement. (By political involvement I mean that in which one works to abolish our present government.) But, there remains to us the more difficult task of how best to bring this about. How to build a strong base for future change.

One of the most important subjects we as anarchists and anarcha-feminists should deal with is the use of violence to implement change. To simply assume that this is not an immediate concern or that all our compatriots are agreed on this point is both naive and dangerous. A paper as short as this cannot hope to deal with all of the problems involved with this subject but it can bring up some general points to stimulate further thought and discussion.

Violence or the threat of violence is essentially a negative, oppressive tool used to repress ideas and open disagreement. Our existing system thrives on the use of violence: war, police, prison, rape, political assassination. Of course these are evils we want eradicated. The question is, do we end war by warring against its instigators? Do we kill police, prison officials, castrate rapists, assassinate the assassins? Do we become the same as the system we despise? To do so would be a form of "buying in"; giving credibility to one of its basic evils.

Since the motivation for using force is the disintegration of opposition rather than opting for the longer process of re-education, violence is the expedient way of dealing with problems. Expediency is not foreign to us as we see its results in the governmental process daily. The bombing of North and South Vietnam was expedient - certainly an immoral act. My point is that when violence

is seen as a possible alternative, the question of whether an action is right or wrong takes a back seat. Instead the old idea of "get what you can through power" is re-enforced.

Thus, violence is a glorification of power and power relationships to the Nth degree. A male attitude which has oppressed women for centuries. Not just women are harmed by this mentality- the old, the weak and children suffer as well. And they will suffer again if the romantic male myth of glorious armed revolution is attempted. Behind the romance of war (a romance I have yet to understand) is the truth of mangled bodies and suffering people. Perhaps those in favor of armed struggle see themselves as the survivors but they must realize that someone will die.

If one observes the news today, you hear continually of bombings, kidnappings, murders; often where innocent people are involved. And after the initial slaughter, a retaliatory slaughter is done by the opposing side. Soon, violence follows violence until the points of both sides are lost in a mass of bloodshed. Hard lines of hatred are drawn between people and the opportunity for dialogue and understanding destroyed with the destruction of life.

I am in favor of social revolution in which new ideas and humanitarian concepts are taught by example and the sometimes frustrating process of exchanging and listening to differing opinions. A revolution in which the act of resistance lies in the area of non-cooperation with our corrupt system.

Violence is an old standby in history books. Violence for the Church, for Country, for all possible causes. It has led nowhere but back to the oppression which is its mother. As a pacifist and feminist I see no justification for the taking of life in the name of any cause.

Violence has no place in a free society.



Goldflower: A Statement Of Philosophy

Goldflower is an autonomous anarcha-feminist newspaper. We work as a collective with a core group of women within the collective. We welcome contributors who cannot make Goldflower their primary commitment, but wish to contribute, type and lay out articles and art. We are working at becoming a group which shares, teaches, and rotates skills and duties.

Contributions are welcomed not on the basis of "professional" or polished skills but on the basis of what is expressed. Contributions include theory, analysis, fiction, visual art, photographs, graphics, poetry and we especially welcome letters to Goldflower.

As anarcha-feminists, we base our thoughts and beliefs on a non-hierarchical approach to bring about change and to form a free society.

As feminists, we see the need for an understanding and respect for feminist thought and practices upon the part of anarchist males and men general. In anarchism we see a viable and rewarding way in which to work- but we see feminism as our major commitment. As an autonomous group we hope to share our ideas and insights yet retain the independence necessary to offer criticism and suggest changes in male attitudes.

We are working to make Goldflower an open forum for feminists and anarcha-feminist thought, theory and practice; leaving room for a wide spectrum of viewpoints. However, we feel no obligation to print articles which espouse sexism or hierarchical power of any kind; if we do, we will feel free to respond to that article.

The concept of flux and change is seen as a welcome element of the paper. Facing the ongoing challenge making collective decisions; decisions made not on the basis of expediency but in a way which lets each member share the responsibility and rewards of decision-making.

Since men have other outlets for their work and writing, we feel the necessity for a "Woman Controlled Press" so that women may express their views and share skills without the "aid" of those who would "lead", which is often equivalent to paternalism.

anarcha- feminist conference



Twin Cities anarcha-feminists will hold a gathering Saturday, February 28, in Chrysallis House, 2104 Stevens Ave. S.

The event, which begins at 9 a.m. with registration, and runs until about 5:30 p.m., is open to all women. The registration fee is \$1 for those who can afford it. A film will be shown the evening of Feb. 28; time and place have not yet been set. Admission will be 50 cents for gathering participants and \$1 for those who are not registered. Everyone is welcome at the film.

The day-long gathering will include small group discussions, a forum, workshops, poetry reading and song, as well as movement activities. A literature table will be set up for those interested in purchasing books relevant to anarcha-feminism.

Bring a bag lunch; beverages will be provided. Child care will also be available.

Call 377-4892 for further details and watch Twin Cities newspapers and listen to radio for details later in the month.

Thoughts on S1

By David Kellog

S-1 is not the first, worst or clearest demonstration of the tenuous, provisional nature of people's freedom under government. It is merely the most recent. To submit to the government's power as S-1 demands is not only to trust it with one's freedom, it is to trust it with the death penalty, to trust it with one's life. It is a cheap and flimsy democracy, if it is democracy, that allows life, freedom and dissent, the true source of all democratic power, even in Congress, to hang on a vote of legislature.

But S-1 has not passed yet and we may still thwart it through the pressure of influential groups. Yet, are our lives and freedom more secure if they are protected from the whim of government by the whim of influential groups? It may not pass--just how real, how inalienable are rights that are granted and revoked like privileges on the initiative of the State and the acquiescence of influential groups anyway? What we anarchists are really asking that people consider especially in this question is "When does a government really become totalitarian?" When it destroys the community and the individual, when it becomes capable of destroying the community and the individual, or when it is possible for it to become capable of destroying the community and the individual?

It is a very dangerous thing to believe that such capabilities and possibilities are still far removed from real totalitarianism and such beliefs make totalitarians more capable and totalitarianism more possible. The transition from totalitarian capability to real totalitarianism is no more difficult than that from possible capability to real capability, being made right now with S-1 and ignored or acquiesced to by the U.S. public. This transition to totalitarianism has been made a thousand times, from Greece after Pericles to India six months ago. Was India then truly democratic before

Update on S1

By Don Olson

Due to the need to confirm a new Supreme Court Justice, the Senate Judiciary Committee did not start considering the S-1 bill until January. According to Sen. Mondale's office, many amendments are being proposed. The bill should come out of committee around the end of January and be voted on in the senate soon thereafter. It is doubtful that all of the reactionary and repressive sections of the bill will be eliminated and so opposition to the whole bill should continue. Many observers feel that the bill will pass the senate but will have a more difficult time in the House Judiciary Committee because of a heightened consciousness due to the Watergate hearings.

Locally, opposition to the bill has been limited to a 3-hour picketing of the Federal Building by the Libertarian Party on December 20th. The Committee Against Racism is having demonstrations in some 10 cities on January 17th, with the local group having theirs at one o'clock at the New Federal Building in Minneapolis. The local chapter of the National Lawyers Guild as well as the Minnesota Alliance Against Racist and Political Repression are also doing some things. The response to my background article in the last issue was very good, but minimal response in terms of working against the S-1 bill. The poster is still being prepared.



CONT, PAGE 15

STOP S-1

coming series on SOCIAL CONTROL OF ENERGY

This is to introduce a series of articles which will deal with energy, its' production, its' technology, how information about it is disseminated and the context of its' development. These articles will present a continuing dialogue on the part of the authors about the unique and revolutionary potentials of alternative and intermediate technologies. They will also reflect the process of interaction and communication between the authors.

Basic to our understanding and dialogue is the assertion that people must control the means of their survival. To do this, people must know what needs to be done, the tools, human relationships and resources that are necessary for the task. Our purpose is to develop your interest in an investigation into those human relationships centered about survival. We want to investigate and discuss what our basic and common survival needs are and how the production of energy is related to them.

The first set in the series will deal with energy, its' definitions, its' types, methods of production, social and ecological impact and the consequences of adopting particular forms of energy.

The second set of articles will deal with an analysis of social organization and energy. We will discuss the types of organization implicit in particular forms of energy generation and the application of its' related technologies.

The third set of articles will deal directly with the technology that supports and provides the energy needs of modern civilization and the implications of its' utilization. We will be discussing al-

ternatives and options available by way of intermediate technology and the need for technological literacy.

The fourth set of articles will deal with the flow of information in society and methods of its' mystification. We will discuss new models for information flow, its' dissemination and its' importance in light of the technology adopted by a given society or culture.

Finally, we will provide by way of summary a theoretical synopsis and description of relationships between the four areas described above. This model will be consistent with the principles of anarchistic social organization. Those principles are; workers self-management, the non-hierarchical structure of work and social control of the resources of the earth. The development of this model will also derive from our personal attempts to organize in our own neighborhood. Another task will be the development of an acceptable and comprehensive set of economic relationships to form a universally understood economic base. Literally, what you don't know will rip you off. Social organization must be consistent with the gathering of information, work, play, love, creativity, survival and cooperation reflected in our sense of human solidarity and mutual aid.

We reserve the right to use ideas that are appropriate and appear to have value without regard to their origin. All ideas are products of social interaction, they belong to no one.

Anyone interested? Let us hear from you.

With love,
Bill H. and Tony S.



cab strike, cont.

Management has no intention of engaging in collective bargaining with the Guild. Already three complaints have been issued by the NLRB against the companies, including one for their refusal to bargain in good faith. The companies are determined to bust the guild even if it means disruption of normal cab service and bitter strike.

The Guild is equally determined that its members receive a decent contract. The Guild is a rank and file controlled union (after kicking out the Teamsters earlier this year) with a strong commitment to democracy in all union affairs. With the overwhelming majority of the drivers united behind the union, they are not about to buckle under to the companies' vicious, union busting tactics.

WHAT YOU CAN DO TO HELP

1. DO NOT ride in a Yellow, Yellow Suburban or Blue and White cab.
2. CALL Jack Daly at Yellow (332-6341 office, 545-4777 home) and Ray Olson of Blue & White (331-1436 office, 636-7249 home) and urge them to bring a quick end to the strike by negotiating with the Guild.
3. DONATE money or groceries to the Guild Office, 3005 Nicollet, tel. 827-2981
4. VOLUNTEER a few hours of your time to help the union on the picket line.

How Our Enemies

From The Threat to Licensed Nuclear Facilities, prepared by the F.B.I., C.I.A., D.I.A., and the MITRE Corporation intelligence experts.

"2.3.2. The New Left Movement

The New Left traces its roots to the civil rights movement already underway in the early 1960's. The freedom rides, sit-ins, and boycotts of that period captured the imagination of many students. The political apathy of the 1950's disappeared; students had found a noble cause. Concurrently, there emerged a philosophical concept that was adopted by many--a concept that this country was dominated by a military-industrial complex.

Saw Us

The term, New Left, however did not denote a definite, organized, disciplined entity. It was instead an amorphous grouping of various kinds of people coming together for different reasons. One group was composed of people engaged in a hedonistic social world of sex, drugs, and the youth cult. Another group followed foreign doctrines of communist ideology. Some groups were anarchistic. The largest and most amorphous group was simply opposed to the war in Vietnam.

Most of these New Left groups rejected violence as a tactic, but some favored it. These groups had an impact far out of proportion to their numbers. Their primary target for attack was what they called the military industrial complex. To these people, the United States was governed by a conspiratorial dictatorship--a ruling elite of power hungry government leaders and profit-motivated industrialists making and escalating war out of greed."



amax, cont.

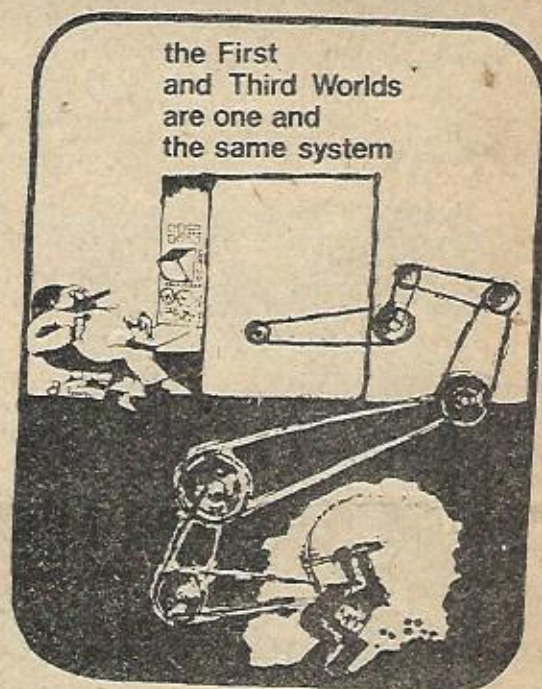
So far the debate has been carried out within the narrow limits of state governmental agencies. The questions of Who is Amax?, What is its history? and What can the people of Minnesota expect from it? have neither been raised or answered. We find that once again government and big business have conspired to manipulate the social and economic lives of workers and residents, while withholding information on the identities and practice of those who are milking the country and guzzling the cream.

Amax got big by making fantastic profits from investments in mines in Northern Rhodesia (now Zambia), South Africa, and South West Africa (Namibia, which continues to be illegally occupied by racist South Africa and **foreign** imperialists, including Amax) and plowing the money into expansion and acquisitions of resource companies in North America. By using forced Black African labor, paying them literally starvation wages and benefiting from the white minority government's racist police state laws, Amax pulled wealth out of southern Africa hand over fist. Between 1958 and 1974 dividends from Amax's African investments amounted to \$230,249,000. The company's expansion period from 1959 to 1969 required \$259 million of Amax money to finance. In large part that money came from the super-exploited Black mine-workers in Amax's part owned African mines who made possible an estimated annual rate of return of 347.79% every year for the past twenty on Amax's original investment. All the while Amax was bolstering the racist governments of South Africa and South West Africa (Namibia) by paying them millions in taxes (Tsumeb, one-third Amax owned paid \$125 million in taxes from 1944 to 1969), giving substantial support to apartheid in return for the governments' role in advancing and protecting capital's "right" to profit from Black workers' slavery.

Part of the rationale (at least of late) of concentrating on domestic operations is the limitations on exploitation and profit being forced on Amax by Third World countries and the uncertainties surrounding the continued existence of those cooperative white racist governments in Africa.

As Amax begins its slow retreat, it has begun to seek out resource rich but economically depressed areas in North America into which they could move, with a minimum of resistance and proceed to dominate the economic life of the area. Gillette, Wyoming, the Northern Cheyenne reservation in Montana, the Michigan Upper Peninsula, and Northern Minnesota have all received the attention of Amax.

As foreign imperialism is restricted by the rising militancy of Third World countries, a company like Amax is responding



by attempting to transfer its operations to what might be called our "domestic Third World" to continue their easy grab at cheap resources and labor.

Take Amax Coal's move into western coal. In Gillette, Wyoming Amax is creating one of the largest coal strip-mines in the world. They have also chosen it as their battle-ground to bust the United Mine Workers union from organizing the boom the coal industry is already experiencing out there. Long after their fellow bosses in other companies had been backed down by the union, Amax was hiring armed guards from the strike-breaking Wackenhut Security Agency and threatening strikers with permanent replacement by scabs. Amax would like its Gillette mine non-union to hold as a trump card to use against the union back east, intending to use it to weather

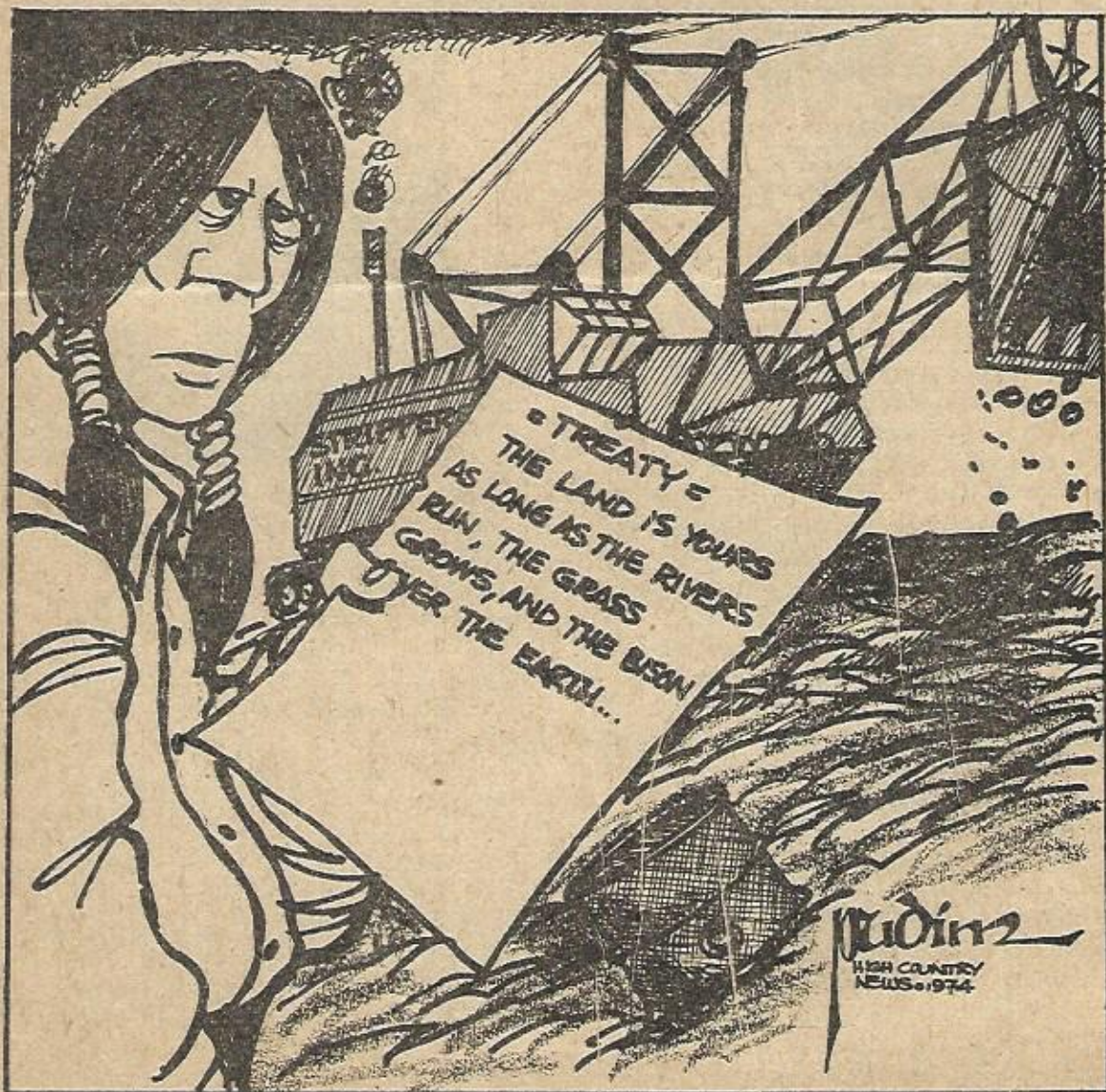
amax, cont.

any union pressure in the company's mid-west mines by maintaining production and profits from the huge Gillette mine. Duke Grant, president of the Gillette local points out, "You can see how the company could do a lot of damage to the UMWA in the East and Midwest if they could mine this coal on a scab basis in Wyoming. That's Amax's strategy. Bust the UMWA out here and then bust us back in the East."

Amax coal is also eager to get on with strip-mining the Northern Cheyenne reservation in Montana where Amax is in line for a lease covering 1.9 billion tons of coal under 71,547 acres of Indian land. At present, Amax and other coal companies plans to strip over half the reservation

and inundate the small Native American population (under 3,000) with an influx of tens of thousands of whites have been temporarily stopped by the Cheyenne people who realized they were being sold out by the BIA to the coal companies. But Amax and the other companies remain poised to strip-mine the Northern Cheyenne out of existence once the path is cleared of the legal barriers being thrown up by the tribe in their fight for control of coal development on their landbase.

Amax is no stranger to environmental destruction. While it maintains a sophisticated and energetic public relations effort to project an environmentally responsible image, its practice is to get away with all it can. In addition to west-



"THIS IS ONE CLAUSE THE WHITE MAN IS LIVING UP TO"

ern strip-mining (the damage of which many scientific experts anticipate will be irreparable), Amax has consistently exceeded environmental regulations in its plants in Washington, Illinois, and New York. The company "solved" its excessive polluting in Cynthiana, Kentucky and Blackwell, Oklahoma by shutting down the plants there, throwing people out of work rather than comply with environmental regulations. Suits have been filed against the company by farmers and other affected parties asking for relief and millions of dollars for damages caused by Amax operations in several states. All the while Amax keeps shining its own image as the corporation with an environmental conscience.

Who owns and runs this corporate criminal? Until last summer the largest **stockholder** was Selection Trust (with 11.5%), a British mining investment company which also has extensive investments in white ruled Africa. But in June, 1975, Standard Oil of California bought into Amax in a big way, acquiring 20% of its stock to become by far the largest stockholder.

An examination of Amax's board of directors reveals a picture of part of America's ruling class. The board's director interlocks with other corporation boards is extensive and includes CBS, Inc., Chrysler Corp., the three financial giants of Morgan Guarantee Trust Co., Manufacturers Hanover Trust, and Lehman Bros., Standard Oil of California, the New York Times and at least 51 other corporations. These economic relationships are bolstered by two directors sitting on the executive committee of the U.S. Council of the International Chamber of Commerce and another sitting on the economic policy committee of the American Bankers Association.

Add to that the political make-up of Amax's board which includes a Canadian Senator, a former Under Secretary of State and U.N. representative (George Ball), a former ambassador to Belgium, a former special assistant to President Eisenhower, a host of past and present memberships on state and national boards and commissions and leadership in influential groups such as the Institute for Defense Analyses, Council on Foreign Relations (two directors), Center for International Affairs, National



OF COURSE
I'M PROUD
TO BUILD
THIS
INTERCONTINENTAL
AIRPORT
FOR MY
COUNTRY...



OF COURSE
I'M HAPPY
TO HAVE A
JOB, TO
EARN A
REGULAR
SALARY...

NEVERTHELESS...



...I'M NO EXPERT,
BUT IF ALL THE MONEY
WE ARE BURYING
HERE TO BUILD
SOMETHING THAT IS
GOING TO BE USED
BY ONLY 0.2%
OF MY COUNTRYMEN
WAS PUT INTO
SOMETHING THAT
WOULD BENEFIT
99.8%, INTO
SOMETHING REALLY
PRODUCTIVE...

WOW!

... THEN MAYBE
WE COULD
AFFORD AN
AIRPORT LATER,
USEFUL TO
EVERYBODY...

THE FLAMING FAGGOTS

(for a confrontation with the Venceremos Brigade)

KENNETH PITCHFORD

"So you're for the revolution,"
somebody always seems to say,
rubbing his white male thick-wristed hands.
"Well, then, it's time to get serious, you know.
It *had* to come to this—
it's going on all over the globe,"
—as if I didn't know
the whole third world is going up in flames
and unless they win, the species is in danger,
imperialism the ecocidal enemy, in fact,
of all life everywhere.

OK, if that's what you mean, right on, et cetera,
I say,
but what's the catch?

"Nothing, except that, of course,
to be on *our* side, on the side of the *people*,
you'll certainly be willing to give up
certain little quirks
that hinder all of us getting down
to maximum work
in the minimum of time left to us."

Quirks?

"Well, like your homosexuality, like wearing
your hair too long, like acting—well, just
generally being effeminate, unmanly;
that gets the *people* uptight as much as
women wanting to be engineers or something.
We don't have time for games."

Sorry to report this typically tiresome stereotype
of a thousand conversations
but it's exactly here that I say
Absolutely not!
and he says, "Utopian faker,
faggot, fairy, fuck off,"
and I do.

Because my revolution is to the left of his,
because he would preserve the old Prison of Gender
which brutalizes
millions of people, its inmates, daily,
because he would actually jail me for being queer
as soon as he was in power;
and therefore it had better not be him who wins,
my comrades, it had better be all of us
who refuse to settle for
enslavement as the price of freedom,
who will fight and die—and win—
for exactly what we are and want
and have a right to
and nothing less:
a revolution total and permanent and never-ending.

To say it one last time, wiping out the kinds of
human want the rich white straight man
has afflicted the world with
will be easy once we win
the worldwide war against his madness
and are free
to begin the work of revolution itself.

Who among us wouldn't volunteer for that?
who wouldn't put in whatever hours are needed
in whatever free fields and factories
until we get the whole species
on a non-crisis basis, everyone having
enough to eat, enough of everything.

But with all of our liberated machines and
imaginings, that might require everyone
in the world—a statistical fact—
to "work" several whole
hours a week. Gladly, gladly—
because everything would belong
to us—and no one
could fire us or starve us
or jail us or anything.
But my revolution is beyond *that*.

Mine catches glimpses of what we could be
when there is no more religion or family or
male domination
or money or property or mine or yours or
forced obedience
when women are free
not only to shape their own lives
but to realize a vision of liberation
that will shape the lives of all of us
when men are able
to hug and kiss babies *not* for show,
but able to care for them in every sense
and for each other
when I'm no longer called queer
for wishing my father had held me
with a love like that,
for loving still any rare stray
glimmer of tenderness in a man,
for wanting to touch that transmutation
in the flesh, but only to share,
not to hoard, such a miracle
when I no longer have to suspect myself of being
resistant to struggle
for wanting the collective help
of my brothers
in fighting my own male supremacy,
for wanting to embrace in real arms
all comrades brave enough
to risk with me
the righting of old old wrongs,
no more the victimizer and victim,
leader and led,
lover and loved one.

When witches were burned in the middle ages,
the Inquisitors ordered the good burghers
(all of them men, of course)
to scour the dungeons for jailed queers,
drag them out and tie them in bundles,
mix them in with the bundles of wood
at the feet of the woman,
and set them on fire
to kindle a flame
foul enough for a witch to burn in.

The sticks of wood in bundles like that
were called faggots
and that's what they called the queers, too,
and call us still,
meaning our extinction, or complete extermination,
androcide and gynocide their one response to
any heretical blasphemy against
a god-given manliness.

Isn't it time we said yes,
yes to faggot,
proud to reclaim our martyrs
—who else will have them, or feel their pain
but we brother-lovers, we flaming faggots who
embrace the coal of final rebellion,
women already ablaze,
we catching fire from them this time,
a whole planet groaning with relief
as the bonds of
an expiring masculinity
glow like wicks, then break,
slipping from all our backs.

In that holocaust, I *will* risk my whole self
and body
even should I perish.

My melting flesh—

My screams are only
the death of everything they stand for.
My pain short-circuits so quickly
I can't believe it.

My hand is a trellis of fire.
I can do it. It's easier than I thought.
The crisp odor has stopped.
It's they who are fading away,
perishing, our liberation their execution.
My screams are bullets,
blood stuttering through their skin.
I can't hear my own words anymore
except that I think we must all
still be chanting, demanding, welcoming

freedom freedom freedom

Listen! No matter how powerless we are as yet,
both our pain and our demands
give us every right to face any
roundtrip U.S. cane-cutter who tells us
we don't know what it's like
to be oppressed. He's really talking about
his own white butch self, marking himself
as a collaborator in *our* oppression, signer
of the current Gender Nonaggression Pact
with the likes of David Rockefeller.
Machismo is fascism, as the women
of the Young Lords Party have said.

—All the more reason why we have to get ready.
The enemy thinks that our demands aren't
important, that we won't fight for them
By Any Means Necessary,
that we will go on being that meek and unarmed
people who "are slaves or are subject
to slavery at any given moment."

We'd better make The Man understand
right now
how wrong he is.

We're fighting a total fight
in which it remains to be seen
whether he can *ever* be
part of the solution
in any revolutionary future.

Because we're the majority—and we're rising up,
we're on the move:
we're all those people
who can't and won't and mustn't
fit in to his pattern

of white male sado-dominance,
though we have so far been

psychically lobotomized by him,
gang-raped in prison and the army,
fired from jobs or barred from them, blackmailed,
extorted, jeered at, beaten up, spit on,
and finding no relief in alcoholism, addiction,
self-mutilation, delusions of grandeur,
no relief in his hireling psychiatrists
who get rich telling us it's all personal,
not political—*our* fault, not his—
our hang-up, *our* guilt, *our* shame
—no wonder we are finally driven to suicide
when we see no way out of his lies.

amax, cont.

Council on Crime and Delinquency, the Committee for Economic Development, the Middle East Institute and finds in Amax a clear case of the of capitalism and the state.

To complete the picture of Amax bosses' place in American society, note their involvement in directing our social and cultural life through the media (CBS and the N.Y. Times) and holding governing positions in the Museum of Modern Art, Smithsonian Institute, Juillard Music Foundation, Experiment in International Living, Religion in American Life, the Childrens Aid Society, the Advertising Council, and the National Jewish Welfare Board (an Amax director is a former Vice-President).

Amax is an example of the awesome power that a corporation holds in all aspects of American life. The class divisions are clearly drawn, with the monopoly capitalists always out to maximize their power and wealth at our expense. As Amax moves into our "domestic Third World" we can anticipate accelerated social disintegration and a boom and bust cycle that will leave the areas with empty, tired towns and ghost lands for the old, worked-out, too poor to escape, remnant population to fade out in.

The struggle against Amax and its counterparts who make up American capitalism will be very long and arduous. The power in the hands of the owning class is sobering. As anarchists we ought to recall the sixty years of anarchist agitation and organizing in Spain prior to the outbreak of civil war. Sixty years of foundation building upon which the expropriation of the wealthy and the accomplishments of collectivization rested on. We ourselves may never see the new society, but our task in its creation is extremely important. We are part of the foundation building, as agitators against Capitalism (and state capitalism) and its partner in crime, the State and as promoters of the self-initiative and organization of oppressed people (wage slaves, women, minority and colonized peoples).

A look at Amax (and American capital in general) must temper our short-sighted optimism, while at the same time strengthening our resolve (and illuminate the need) for libertarian communism, the anarchist society.

FILM SERIES

LAWYERS GUILD FUND-RAISING FILM SERIES

At the U. of Minnesota West Bank Auditorium.

BURN! with Marlon Brando	Jan. 16
STATE of SIEGE	Jan. 23
The HARDER THEY COME	Jan. 30

Films shown at 7:30 and 9:30
Admission \$1.50



STUDY GROUPS

Three study groups have been going for some time now and the people involved have found that their groups help in the understanding and developing of anarchist theory and practice. The comradeship and trust in the group have given people support in their everyday and political struggles, as well as building the basis for good working relationships within the group. Becarus reading groups form a natural unit, it is anticipated that they would form the initial structural basis of any developing Minnesota Anarchist Federation.

For Information, contact
Margaret Hastings, 377-4892
Chuck Phenix, Nancy Evechild, 874-1965
Margot Rideau, 374-4486

LETTERS

Got Soil of Liberty, it is certainly interesting-will post some Black Flags from which you will get details of prisoners... The Resistance in Spain is in a particularly interesting stage...was in Perpignan and met masses of young workers who cross the border and want to reconstruct the CNT. The UGT in Catalonia is getting advantages bunged over right and left...showed with unheard of privileges including virtual police protection....in order obviously to forestall the rebuilding of the CNT in Catalonia where the UGT never existed before.

It should be possible to get some letters of support for the Irish anarchists in the form of protests to the local Irish consulate etc. which would be very effective coming from the U.S. Note this concerns the Irish Republic not the British Government. They are particularly sensitive to the public opinion in the U.S.

Best wishes for the newsletter.

fraternally,
A. Meltzer England

Comrades,

Please transmit our very best libertarian greetings to our Minneapolis vicinity comrades. We deeply appreciate their hospitality and splendid spirit which we will treasure always.

We are proud of the poster advertising the Anarchist gathering and display it on our door. If there is anything we can do to help in your great work-just let us know.

Como Siempre

Sam and Esther Dolgoff New York City

Note: The very fine poster done by Chuck Logan is now part of a traveling exhibition of revolutionary posters that a Dutch group, De Vrije Zeeffrukker (The Free Silk Screen Printer), gathered together to use while teaching poster making techniques. Libertarian groups in England and Germany are then to continue the project.

Friends and comrades-

I was glad to read of the successful conference in Minnesota. Its good to see that the Anarchist movement is growing.

B.M. Arizona

Dear Anarchist Folk,

Here's my contribution toward putting I liked the first issue and hope to continue to receive them. I thought the anarchist gathering was great and hope there are more of them in the future.

Venceremos,

K. F. Minneapolis

Happy to see Soil of Liberty. I hope to see you in Des Moines.

J. A. St. Louis

Note: The reference is to a planned anarchist meeting in Des Moines sometime this spring. Soil will keep people posted on this event as it shapes up.

Comrades,

I am forwarding this issue back to the collective since most of us are on Xmas break or, myself taking a long awaited "summer" vacation.

Sheila (a comrade of mine) and I really enjoyed the Anarcha-feminist article and we are going to bring the idea of reprinting it at the next collective meeting.

Anarchy! M.M. Rhode Island

letters, cont

Dear Friends,

Esther Dolgoff recently showed me a copy of your paper and told me about your group. She had many good things to say about the work you are doing and I thought it would be a good idea if I could establish contact with you.

Two years ago I had occasion to travel through Wisconsin, Minnesota and Eastern Canada. I so enjoyed the trip that I'm looking forward to visiting in the summer. The people I met were all very friendly and very radical--so unlike New York.

I'm a part of a small group of libertarian socialists and anarchists. For lack of a better word we call ourselves The Federation. We have people in Boston, New York and New Jersey and are a mixed group, with many members coming from a syndicalist background. Politics, unfortunately, has had to be temporarily shelved as I just got laid off and am a part time student. Life is none too easy for me now, but I keep up correspondence and our group is planning a conference for April or May--I've been delegated with the job of getting most of that together.

You seem to be doing a lot. So many anarchists in North America have no direction, and they really don't seem to be looking for it. Because of this, our group is very careful about who it gets involved with. We've all had bad experiences with leninists, hippies and do-nothings who masquerade as revolutionaries.

It's always good to find folks who are doing something. I'm very dissatisfied with our low level of activity in recent weeks and I'm wondering how this affects our theories.

Esther tells me that your group shows films and is involved in some co-ops, as well as being tied into some anti-militarist activities. I'm quite interested in what you've done around JR ROTC as I'm involved in anti-registration activities here in New York. March as you may know, is registration month for 18 year olds and the War Resisters League is going to be working on countering the governments registration drive.

I'd like to know more about your group--how it came together, what it's doing, what it wants to do and also I'd like to know if you have contact with anyone in the Duluth area. I'd like to contact people in northern Minnesota.

If you're at all interested I'll send you some info on our group. We're certainly interested in what's happening there in the Midwest.

I trust you are all well and I hope to hear from you soon.

fraternally,

Tony Pestalozzi
164-38 76th Ave.
Flushing, New York
11366

Note: Local readers are encouraged to reply to Tony's queries.

Dear Friends,

A few comments about Soil of Liberty-- good layout, printing considering it is the first issue! Being anarcho-individualist, it is prosperous (sic) to say that I agree with the content of the zine. The article on developing an anarcha-feminist ideology is non-anarchist from the first word to the last point of the said article. Furthermore the quotation about S-1 (bill)--are taken from the Guardian, a truly marxist-leninist zine. Odd to see in an anarcha-feminist paper a call to associate ourselves with the wolf. I thought that by reading The Unknown Revolution (in Ukraine) by Voline we would have learned his lesson--Makno & his fronts (unsuccessful) with libertarian marxists. And in Spain the CNT participation with the government (sic! author's). No wonder you are confused: S. Dolgoff & Co. were there--see in recent Freedom Press Anarchist Fortnightly the anarchist principles of S. Dolgoff.

All I can say about the anarcha-feminists is take out the feminist--then see what are your so-called anarchist principles. There is no such thing as anarcha-golden age (ol people, Anarcha-homosexuals, anarcha-soul brothers (blacks) but there are anarco-communists, anarcho-syndicalists, anarcho-individualists for in the case of the latter are anarchists first while in the above

letters, cont.

(anarcha-...) they are feminist-anarcha, homosexuals-anarcha, etc.... You cannot constrict a classless, universal freedom movement by applying separatist concepts as opposed to those of federalism advocated by anarchist theory. Some people never learn! The Black soul, consciousness whatever advocated by the Black extremists (Panther, Muslims etc.) should have opened the eyes of the so-called arch-feminists: these liberators were racist and archists. Let not the "femme" anarchists make the same mistake.

Digress—as for my point of view (individualist)—the individual comes first, be him (sic) a woman, black soul brother, young/old person, rich/poor/etc. and so on. You cannot base yourself on changing concepts—economy, age, sex, etc.... You must rely solely on your unabated egoistic love of freedom which stems from the power you possess for your might is your right.

Yours,

• R. Yves Breton Montreal

Note: Obviously we have strong disagreements with the above letter. We are anarchists and involved in issues that affect us most. Sexism, unfortunately has not been a changing concept, but a repressive reality for half the species for thousands of years. What the writer advocates is a return to the mistakes of the sixties, a male white supremacist left, where the interests of oppressed people are ignored.

Obtaining facts from other sources is not a corollary to supporting their political views.

S-1, cont.

this transition? Are we? If so, democracy is a superficial state of affairs, dependent on the good will of totalitarians, and no basis for freedom.

Therefore we ask people to consider what democracy really is and what totalitarianism really is. It is not too hard to see that the State is not the only institution with totalitarian potential. In fact, it is not too hard to see that any influential power contains this potential. It is not too hard to see that only equality is real freedom.

ANARCHY

"Anarchy" is Greek and means, verbatim, without rulership; not being ruled. According to our vocabulary, anarchy is a state of society in which the only government is reason.

---Michael Schwab

Anarchy is anti-government, anti-rulers, anti-dictators, anti-bosses and drivers. Anarchy is the negation of force; the elimination of all authority in social affairs; it is the denial of the right of domination of one man over another. It is the diffusion of rights, of duties, equally and freely among the people.

---Albert Parsons

Anarchism does not mean plunder and outrage upon society; contrarily, its mission is to outroot the systematical plunder of a vast majority of the people by a comparatively few—the working classes by the capitalists. It aims at the extermination of the outrages committed by the reigning classes upon the wage-slaves under the name of "law and order."

---Adolph Fischer

We contend for communism and anarchy—why? If we had kept silent, stones would have cried out. Murder was committed day by day. Children were slain, women worked to death, men killed inch by inch, and these crimes are never punished by law.

---Michael Schwab

Statements from the Haymarket martyrs on being sentenced to hang, Chicago, 1886.



ALBERT R. PARSONS

THE FREE SOCIETY IS NOT HERE YET, SO...

Thank you one and all for your generosity in seeding Soil of Liberty. In the six weeks from the first issue, Soil received \$50, enough to bring this issue out with a few dollars for the next one. People have also responded with offers to write articles, help out, even for fresh whole milk, from an anarchist farm laborer.

Haymarket Press again is donating their labor to print this issue.

The first issue disappeared in a matter of days and five hundred copies didn't seem to be enough. A thousand copies of this issue are being run off and if people want additional copies look for them at your co-op or send a request to Loring Station. Thanks again to the many friends and comrades who helped out.



Soil Of Liberty
P.O. Box 3840
Loring Station
Mpls, Mn. 55403

To: Solidarity Collective
Rm 3 South Rm. 346
Bristol, Rhode Island
Passaic Ave
Passaic NJ 07055-02509

Please forward
mitch miner
387 Passaic Ave
Passaic NJ 07055-02509

THE RULING CLASS

Nelson Rockefeller will certainly have to rate as one of the most ostentatious and insensitive of the establishment overlords when the history of our times is written. This is the man who sleeps in \$35,000 beds, whose only regret about the Attica massacre is that it wasn't carried out sooner, and who now says that America's heritage has led to an excessive helping of the needy. In a speech to political partisans and dupes in Dallas, Rockefeller shamelessly announced that "This nation has overpromised, underdelivered, overspent, and now we are in financial trouble. To the degree that I was a party to it, all I can say is that one learns the hard way." This re-veller in opulence, this imbibor in decadent luxury has learned the hard way?

What bullshit is this? Rockefeller and his ilk have never had to suffer the least bit of discomfort for their "part" in the repression and robbery, the bloodshed, the waste, the impoverishment of the working classes. Much to the contrary, the ruling elite has preserved its assets through tax loopholes and foreign holdings. The ruling elite's share of the awful burdens has consisted of assuming cush positions in the well-paid corporate and government bureaucracies.

Meanwhile, Senator Hubert Humphrey has demonstrated his further qualifications for higher office by settling \$900,000 worth of old campaign debts for four cents on the dollar. That such money could be frittered away on the trash, hoopla, and bribes of the typical election campaign is an appalling waste. Then too, Humphrey's devotion to fiscal integrity is surely touching. But the financiers who are out \$864,000 aren't complaining too much. These same fat cats who's evict widows and orphans, send out collector goon squads for a \$50 past-due note, and subject a credit applicant to abject humiliation, will be happy to write off this loss. Not only have they bought themselves a senator, but it is tax-deductible as well. If they had made DONATIONS to Humphrey these would not be tax-deductible, but LOANS are different. Even if no one really expects them to be paid back they can still be written off as bad investments on income tax returns. Ultimately, the shortfall in federal revenue is made up by ordinary taxpayers who can't afford to buy a senator of their very own.

REPRINTED FROM THE MATCH

--- Jack Semmens

